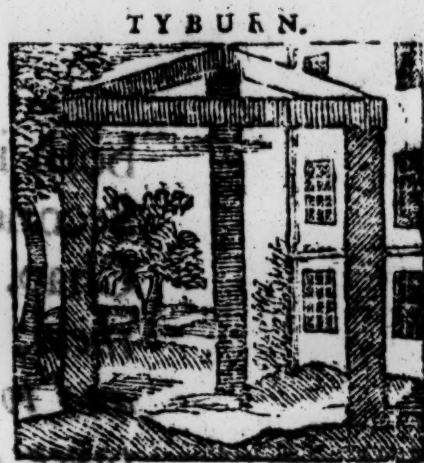




THE
Ordinary of NEWGATE
HIS
ACCOUNT
OF



*The Behaviour, Confessions, and Last Speeches
Of the Malefactors Executed at Tyburn,*

On Wednesday the 22d of July, 1719.

24. July. 1719.

AT the General Quarter-Sessions held at *Justice-Hall* in the *Old-Baily*, on *Wednesday, Thursday, and Friday*, the 8th, 9th, and 10th of *July, 1719*, among the several Persons try'd for divers illegal Facts, Ten (*viz.* Six Men and Four Women) that were found Guilty of Capital Crimes, did accordingly receive Sentence of Death: But Three of the Women being reported to be Pregnant, and the other, with Three of the Men, having obtain'd THEIR EXCELLENCIES THE LORDS OF THE REGENCY's gracious Reprieve, (which I here pray them duly to improve) Three only are now order'd for Execution.

All the while they lay under this sad Condemnation I constantly visited them, and had them brought up (twice every Day) to the Chapel of *Newgate*; where I pray'd with them, and read and expounded the Word of GOD to them; thereby endeavouring to instruct and comfort their Souls, and bring them into a State of true Repentance and a lively Faith in CHRIST, thro' whose all-sufficient and most prevailing Merits alone, they might hope to obtain Pardon and Salvation. This (chiefly) was the Subject I daily treated of: And,

On the LORD's Day the 12th Instant, I preached to these Condemned Prisoners, and others there present,
(Price Two Pence.) both

both in the Forenoon and Afternoon, upon part of the Second Lesson for that Morning-Service, viz. St. Luke, Chap. XXIV. ver. 46, 47. And J E S U S said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day: And that Repentance and Remission of Sins should be preached in his Name, among all Nations; beginning at Jerusalem.

Which Words and their Context, I first explain'd in general, and then apply'd my self more particularly to the Consideration of the latter Clause of my Text, which concerns *Repentance*: And herein I shew'd,

That as the Apostles of CHRIST had a Commission given them to Preach Repentance, and Remission of Sins; so they have, who are called and appointed to be their Successors in the Sacred Ministry of the Gospel. These are empower'd (as the Apostles were) to Preach,

I. Repentance, which is a Turning from a Sinful, to a Godly Course of Life.

II. Remission of Sins, that is, G O D's Pardon to those that are truly Penitent, that do thus turn to him, and amend their Lives.

Which two Points having distinctly spoken to, I did, for a further Illustration of them, shew,

1st, *The Nature and Extent of that Commission, which CHRIST has given his Ministers about this important Doctrine of Repentance.*

2dly, *The Reasonableness of Men's complying therewith.*

Thirdly and Lastly, *The great Advantages that would accrue to the Teacher, and Them that are Taught, did They both unanimously pursue what They profess, and make their Lives the Transcript of this Doctrine of Repentance: A most excellent Way both of Preaching and Living.*

Upon

Upon those Particulars I enlarg'd: And,

On the Lord's day the 19th instant, I preach'd to them again, both in the Morning and Afternoon, on part of the Epistle appointed for that Day, viz Rom. 8. 13, the Words being these, *For if ye live after the Flesh, ye shall die; but if ye, through the Spirit, do mortifie the Deeds of the Body, Ye shall live.*

In discoursing upon this Text, after a general Explanation of it, I laid down before my Auditory these Particulars; viz.

I. *That there is a Life which tends to Death, and that is the Carnal Life, meant by these Words, If ye live after the Flesh ye shall die.*

II. *That there is a Death which tends to Life, express'd in this latter part of the Text; If ye through the Spirit do mortifie the Deeds of the Body, ye shall live.*

III. *Ult. That as the Curse, which Men bring upon themselves by living a Carnal and Sensual Life, consists not only of a Temporal Death here, but Eternal Death hereafter; so the Blessedness of a Spiritual Life, is not only Peace of Conscience in this World, but Eternal Peace with G O D in the next.*

Having enlarg'd upon these, I concluded all with particular suitable Admonitions and Exhortations to the Persons Condemned, whom I instructed both in publick and private: And in my Closet-Conferences with them, they gave me the respective Accounts of themselves, which Follow.

I. William

William Hale, or *Haley*, which last he said was his right Name, condemned for Stealing 15 pair of Worsted Stockings, Value 40 s. out of the Shop of Mr. *Thomas Rock*, on the 23^d of May last. He said he was 49 Years of Age, born in *Fleetstreet* in the Parish of *St. Dunstan* in the *West*: That when he was grown up, and had received good Instruction, his Friends bound him to an Apothecary in the Parish of *St. Giles* in the *Fields*, at the Corner House of *Southampton-street* in *High-Holborn*: That whereas he should (according to Custom and his Indenture) have Served 8 Years, he staid but 4 with his Master, and then left him: That soon after this he marry'd a Young Woman, Daughter to another Apothecary, then lately deceas'd, near *Bow-street-End*, over against *Drury-lane* in that Parish; where he left a good Shop, which he the said *Haley* managed a while for his Mother in Law: That being intrusted with this Business, he follow'd it for a time, and then went to the Service of the Crown under the late Reign, and belong'd above Years to the Marine Regiment, alternately in the *Nassau* and other 10 Men of War, especially the *Association*, which had then on board the Famed Sir *Cloudesley Shovel*: That after he had been 7 Years abroad, and most of them in the *Streights*, he sent to his Friends in *London* (who all that while knew nothing of what was become of him) to acquaint them, where, and in what Employment he was: That some few Years after this, the Regiment being broke, he return'd home, and marry'd a Second Wife, his First dying while he was at Sea: That as he had begun under his First Marriage, so he continued under this Second, to be very extravagant; and, That by such a loose way of living he had brought himself and his Family under great Straits, and given the Devil opportunity to take further hold on him, and tempt him more and more, so as to bring him from one degree of Sin to another. He confess'd, That he had very much neglected the Service of God, both private and publick: That he had been much addicted to Drunkenness and Idleness; and, That being so far advanced in the Way of a wicked Life, he could not at last withstand the temptation of committing the Crime he now stood condemned for, and freely own'd he was Guilty of; which he said was his first of this Nature; and of which and all other his Sins, he declared, he heartily repented; praying G O D for Mercy and Forgiveness through the Merits of C H R I S T.

Charles Hurst, alias *Clanderhays*, which latter was his right Name, condemned for breaking open and entering into the House of Mr. *Edward Cook*, with an intent to rob it, on the 22^d of May last. He said he was 22 Years of Age, born of very honest Parents in *Brooks-Market* in the Parish of *St. Andrew* in *Holborn*: That his Father was a great Master in the Art of History (and all other Sorts of) Painting, but himself brought up to that of House-Painting only: That he had very good Business in Gentlemen's Houses and others, where he was at Work, and might have got well by it, had he always liv'd a Sober Life; but he did not: For this he confess'd, That he had been extreamly given to Excessive Drinking, making it his constant Practice at all times (in the Evenings and Nights especially) to go from one Tipling-House

House to another, and there (very often without any Company inticing him to it) would be fuddling, and sometimes be so drunk as not capable of governing himself in the least: That by this loose way of living, he lost a great deal of time, which he might (if he would) have improv'd better, and at last brought his Trade next to nothing. He confess'd the Fact he stood condemn'd for; which he said he had not committed if he had been Sober then: Adding, That though he never took a Trial, nor indeed was brought to Justice before this time, yet he could not deny, but must needs acknowledge, That in his Drunken Fits, walking about in the Night, he would now and then steal such Linnen and Cloaths, as he saw hanging to dry (or any thing else he found) in Yards and Outward Parts of Houses; and this he did, not that he valued those Things at all, or made any advantage by them; but only out of a Frolick, and to please his merry Fancy. Upon this his Declaration, I endeavour'd to make him sensible, that those Actions were very unjust, and tho' he got nothing himself, yet others sustain'd Losses by them; and therefore he ought to repent of such Injuries thus by him done to his Neighbours, as well of all other his Sins, which I suppos'd were not a few. Here he confess'd, That (to his great Sor-row) he had been a vile Sinner: That besides those wicked Deeds, and the Fact he was now to suffer for, he was much Guilty of Prophaning the Lord's Day, omitting the Duty of Prayer, and keeping Company with dishonest Women, tho' he had left off this last Vice a pretty while ago, and hop'd he might at last by the Grace of God, have subdued all other his vicious Inclinations; saying, That sometimes in the midst of his great Extravagancies, he felt some Motions in him, awakening his Mind to a due Consideration of the dangerous Path he was walking in, and what it would at length bring him to: That this Consideration still grew stronger upon him, when he was in his cool moods; and, That when it happen'd that he went to Church, and attended to the Sermon, he often was melted and cry'd as a Child, being griev'd at his Heart for his presumptuous Offences both against his *MAKER*, and his *Neighbour*; But this being but a slight and transient Thought, which neither abode in him, nor made any due impression upon him (so as to bring him to a Thorough-Reformation of Life, he *with the Dog to his Vomit, and the wash'd Sow to her wallowing in the Mire*) soon return'd to his foul Practices. This Depravation of his Corrupt Nature, and all his Actual Sins flowing from it, and from the Temptations of Satan, and subtle Inticements of this wicked World, he now perceiv'd he had been miserably negligent in his Endeavours to oppose; which he greatly lamented: And as he own'd he had justly deserv'd this shameful Death, so he said, he willingly submitted to it; hoping that God his Heavenly Father, had appointed this Punishment for him in this Life for the prevention of a greater, and for his Fruition of Eternal Happiness in the next; and, That in this Hope he was more desirous, and would rather choose at this time to die, than live any longer here on Earth; where he might be tempted to Sin again, and not be in so good a Frame, nor so well prepared for his Dissolution hereafter, as he felt himself to be in now: For which great Mercy he thanked *GOD*, and fully relied upon his infinite Goodness in and through *JESUS CHRIST* for *Pardon and Salvation*.

3. *William Johnson*, Condemned for breaking open the House of *Mr. Jacob Pullein*, and stealing thence a Silver Cup, and two Silver Spoons, &c. on the 9th of *June* last. He said he was Eighteen Years of Age, born near the *Three Cranes* in *Queen-street, London*; upon the Eighth Day of *July*, which proved the Day of his Tryal for, (and Conviction of) the Fact he was now to suffer, and by his free Confession justly condemn'd for: To which he added, That he was bound Apprentice to the said *Mr. Pullein*, and staid two Years and an half with him; and then went to Sea: That he served on board the *Soleby*, a Sixth Rate Ship Nine Months, on the Coast of *Gibraltar*, and being discharged from that Service in *February* last, did about two Months after that, return to his Trade of Silk-Dying, not to the same Master he had been bound Apprentice to, but to another, whom he served in the Capacity of a Journey-man, and was in that Service at the time when he robb'd his first Master, the said *Mr. Pullein's* House. As he freely owned the Crime he stood condemn'd for, so he

he acknowledg'd also, he had led a loose Life; and that his Disobedience to his good and pious Parents, who had taken care to bring him up in the Fear of God; his profaning the LORD's-Day, and neglecting the LORD's-Service, had been the Source of his Misery and falling under this sad Condemnation; yet he blessed GOD he was not altogether abandon'd; for he had refrained very much from Drunkenness and Swearing, and the actual foul Sin of Whoredom; and farther said, he heartily repented of all his Sins of Omission and Commission, protesting that he depended for Salvation upon the alone Merits of JESUS CHRIST, whom he embraced by Faith; hoping that (tho' by his departing from GOD, he had brought this Evil upon him, yet) for his Sake, and thro' his Mediation, who dy'd for all Penitent Sinners, he should (upon his Repentance, which he said he now found to be sincere) obtain Mercy, and be clear'd when he came to be judged.

All these three Persons shew'd (and that early) very good Dispositions to Repentance and Amendment of Life; and so far as I could observe, gladly received, and carefully improved the Instructions that were given them, and were conducive thereto.

At the Place of Execution, to which they were this Day carry'd from Newgate in a Cart, I attended them for the last time: And after I had further exhorted them to lift up their Hearts to God; I pray'd and sung some Penitential Psalms with them, and made them rehearse after me the Apostles Creed; wishing them that Forgiveness of Sins, that Resurrection of the Body, and that Life Everlasting, which they had made Profession to believe; and finally recommending their Souls to the boundless Mercy of God, I withdrew from them; who declared that they dy'd in Charity with all the World, and desir'd the Spectators to pray for them. William Haley gave here an Account of himself, as in his Confession before; and he, and the two others advised all (especially Young People) to take Warning by their Fall, so as to avoid their own; and above all to keep themselves from profaning the LORD's-Day; to mind the Service of GOD, and be Obedient to their Parents. Which having said, they apply'd themselves to their private Devotions, for which they had some time allotted them. Then the Cart drew away, and they were turn'd off, calling earnestly upon GOD to receive their Spirit.

Wednesday, July
22d, 1719.

This is all the Account here to be given of these
Dying Penitents by me,

PAUL LORRAIN, Ordinary.

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ERRATA: In Page 4, line 16, read 10 Years, for 10 Men of War.

